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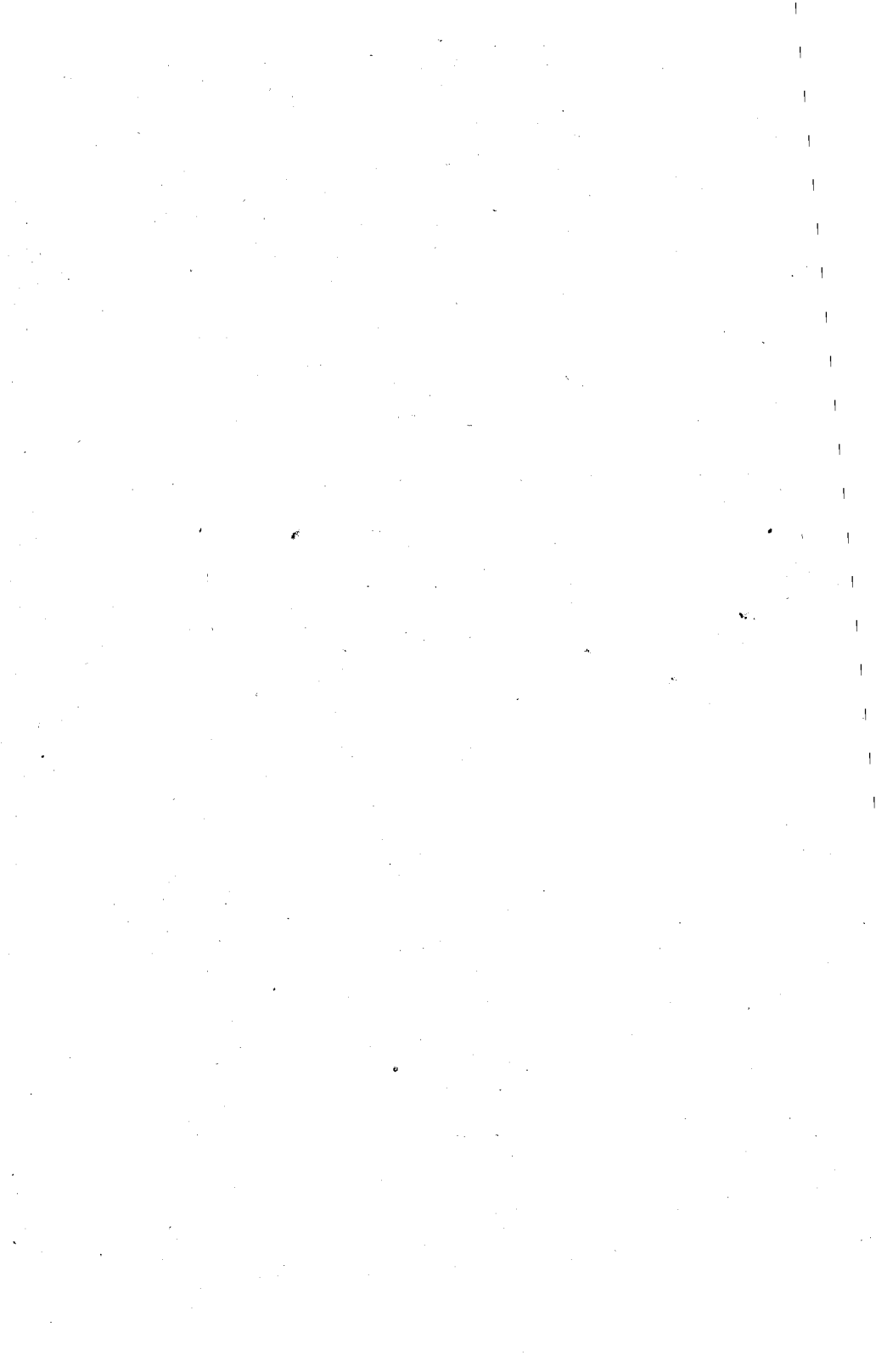
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MID-WEEK PRAYER MEETING TOPICS

- Jan. 3--Redeeming the Time. Eph. 5:16.
Jan. 10--God's Faithfulness. II Thess. 3:3
Jan. 17--The Joy of the Angels. Luke 15:10.
Jan. 24--The Joy of the Savior. Heb. 12:2.
Jan. 31--The Joy of the Christian. Phil. 4:4.
Feb. 7--Growth that is Worth While. II Pet. 3:18.

The Reformed Presbyterian ADVOCATE

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Stand fast in the faith, quit you like men, be strong.

VOL. (XLX.)

NO. 1.

OUR COLLEGE.

The holiday season is over and the first semester of this collegiate year closes with January. The semester has been a good one. More students have been in the regular department than for several years previous. The work has been exceptionally good. The evangelistic services in Cedarville had a salutary effect upon the College. The large choir of seventy-five voices was composed for the most part of the students of the College. Dr. Atkinson so appreciated the services of the students that he presented the College with 100 copies of the psalms used in the services.

The endowment fund is steadily growing. We hope that by the end of the year at least \$10,000 will have been added. Friends of the College are beginning to send in their annual contributions for the current expense fund. Our good, loyal friend, Mr. James Adam, has just sent in his

check for \$100. He kindly remembers us every year, and the Lord will bless him for his goodness. Let us again remind pastors and congregations that the time is at hand for your annual appropriation to the College current expense fund. We know from your past promptness and liberality that this gentle reminder is all that is necessary.

Faculty and students unite in wishing a prosperous and divinely blest New Year to all pastors and members of our church, and to our missions in India, and to our congregations at home.

Yours sincerely,
W. R. McCHESNEY.

ACKNOWLEDGMENTS

R. J. Hemphill, Marissa, Ill.; Mrs. Samuel White, Coulterville, Ill.; James Adam, Rev. F. M. Foster, New York City; Rev. S. M. Ramsey, Samuel Hedges, Los Angeles, Cal.

CURRENT SECULAR EVENTS.

Congress assembled Dec. 4 for the short session. The President's message was very short, and was devoted chiefly to recommendations of bills making more effective the operation of the Adamson eight-hour law. A great many think that the Adamson Law will be a farce or a failure: a farce, if no serious attempt is made to enforce it; a failure, if a serious attempt is made. The whole program finds disfavor with both employers and employes. The employers claim that it establishes a rate of wages instead of an eight-hour-day, and that they are discriminated against in being the only industry in the United States where the government sets the rate of wages. The employes object because it prohibits them from striking while an investigation is in progress, and thus interferes with their right of freedom of contract. They are conferring with each other now, to settle their differences by arbitration, probably hoping that the Adamson Law will be declared unconstitutional. Meanwhile President Wilson has promised to see that the railroads will be allowed to raise their freight rates if necessary, and thus the dear public will "pay the freight."

General Pershing's army is still in Mexico, and the business of the Mexican Conference Commission drags wearily on. Villa massacres a few more innocents every day, neither Americans nor Carranzistas doing

anything to stop him; the Americans, because they are forbidden to move in any direction except north; the Carranzistas, because they are not as competent as Villa. The National Guards at the border are slowly being returned home. The Hay Bill has proved a failure in making the National Guard an efficient part of a Continental Army, and radical changes are suggested at the present session of Congress. Universal compulsory military service is suggested, and this in connection with the President's proposition to take the railroads under military control when necessary, and swear the employes into the United States military service, will sooner or later combine the two problems of military preparedness and railway regulation.

The question of the high cost of living has been most prominent during the past month, and committees of investigation have been appointed. The net result will be a mountain of reports and recommendations, with the law of supply and demand still triumphant.

The Germans have conquered the southern half of Rumania and captured the capital, Bucharest. They are also deporting to Germany large numbers of Belgians, to work in the various industries, while correspondingly large numbers of Germans are released for service at the front. The neutral nations are protesting against this infraction of international law, but if this war has proved anything, it has proved the utter futility

of protests unless they are backed by superior force.

The Asquith ministry in England has fallen, and has been succeeded by another coalition ministry, headed by the great commoner, David Lloyd George. Over a year ago he began to protest against the dilatoriness and blundering with which the war was being conducted, and now has a chance to show what he can do. He has started out by establishing a war board of five, and greater efficiency is promised than under the regime of the old cabinet of nineteen. The remaining fourteen members are relegated to the positions of heads of departments.

TERMS OF THE ECCLESIASTICAL COMMUNION IN THE REFORMED PRESBYTERIAN CHURCH IN NORTH AMERICA.

1. An acknowledgment of the Scriptures of the Old and New Testament to be the word of God.

2. An acknowledgment of the doctrines of the Westminster Confession of Faith, Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the maintenance of which this church is obliged by solemn covenant engagements.

3. An acknowledgement that the

Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian.

4. An acknowledgment that public, social covenanting, upon proper occasions, is an ordinance of God, and that such deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them, as upon those who actually covenant, until the ends of them be effected.

5. An acknowledgment of the faithful contendings of the Martyrs of Jesus, and a recognition of all as brethren, in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness.

6. A practical adorning of the doctrine of God our Savior, by a life and conversation becoming the gospel, together with due subordination in the Lord, to the authority of the (General) Synod of the Reformed Presbyterian Church in North America.

FORMULA OF QUERRIES TO BE PUT TO MINISTERS AND RULERS IN ORDERS AT ORDINATION.

1. Do you acknowledge the Scriptures of the Old and New Testaments to be the word of God?

2. Do you acknowledge the doctrines of the Westminster Confessions of Faith, the Catechisms, Larger and Shorter, and Reformation Principles Exhibited, the Testimony of the Church—as embodying, according to the word of God, the great principles of the Covenanted Presbyterian Reformation, to the Maintenance of which this Church is obliged by solemn covenant engagements?

3. Do you acknowledge that the Lord Jesus Christ, the only Redeemer and Head of his Church, has appointed one permanent form of ecclesiastical government; and that this form is, by divine right, Presbyterian?

4. Do you acknowledge that public, social covenanting, upon proper occasions, is an ordinance of God; and that such moral deeds as respect the future, whether ecclesiastical or civil, are of continued obligation, as well upon those represented in the taking of them as upon those who actually covenant, until the ends of them be effected?

5. Do you approve of the faithful contendings of the Martyrs of Jesus, and do you recognize as brethren, all in every land, who maintain a Scriptural Testimony in behalf of the attainments and cause of the Reformation, against all that is contrary to sound doctrine and the power of godliness?

6. So far as you can know your own heart, is it the glory of God, and the edification of the Church, and not any selfish object, that moves you to undertake the sacred office of minis-

ter (or Ruling Elder)?

7. Do you promise, in the strength of divine grace, to rule well your own house—to live a holy and exemplary life—to watch faithfully over the members of this Church—to exhort with meekness and long-suffering—to visit the sick and afflicted—and to attend punctually the meetings of the Presbytery (or Session) and of the superior judicatories, when called thereunto, judging faithfully in the house of God?

8. Do you promise subjection to this Presbytery (or Session), and to the superior judicatories of this Church, in the Lord, and engage to follow no elusive courses from the doctrine and order which the Church has solemnly recognized and adopted?—And do you further promise to submit to all that brotherly admonition which your brethren may tender you in the Lord?

CHURCH NEWS

DARLINGTON, PA.

CAUGHEY—William J. Caughey, one of the best known residents of the Darlington district, passed away Tuesday afternoon, Nov. 28th, 1916, at four o'clock, at the Beaver Valley General Hospital, New Brighton, after an illness of less than four days. The deceased was taken sick Saturday at his home near Darlington. His ailment was due to intestinal trouble which failed to respond to medical

treatment, and the advising physician, Dr. Watterson, advised that he be removed to the hospital. The doctor accompanied him to the hospital Sabbath evening, and following a consultation with other physicians, it was deemed best not to operate on the patient. It was quite evident that he was in a serious condition, and all efforts to save his life proved futile.

William J. Caughey was aged 63 years. He was the son of Samuel Caughey, deceased. A life-long resident of the Darlington district, he had many friends and acquaintances who sincerely mourn his death. He was a member of the R. P. church of which Rev. Alexander Savage, D. D., is the pastor. None will feel more keenly the death of Mr. Caughey than his long-time friend and spiritual advisor. It was unto the Caughey home that Rev. Savage came when he first arrived in this country. This acquaintance, begun more than forty years ago, had ripened into close friendship which death only has severed, but not erased from the memory of the living.

Mr. Caughey's wife preceded him in death several years. He is survived by these children: Bert, of California; Charles, of Beaver Falls; Jesse, Frank, Benjamin, and Frederick; also Misses Merle and Mamie, at home. Funeral services were held Thursday afternoon, Nov. 30th, at two o'clock.

CEDARVILLE. OHIO.

Union evangelistic services were

held in the Cedarville Town Hall from Nov. 16 to Dec. 3, conducted by Rev. Ralph Atkinson, a United Presbyterian minister from Seattle, Washington. All the local pastors and congregations took part, excepting Rev. J. W. Patton of the M. E. church, who was seriously sick in a Cincinnati hospital. The attendance was good thruout, which speaks well for the attracting power of the speaker's sermons. Those who were already connected with the church experienced a spiritual uplift, and quite a number of non-church-members took the pledge toward membership. The final offering to Dr. Atkinson amounted to \$380.

On Dec. 10, seven children joined our congregation: Minta Broomfield, Bessie Jeffries, Mortimer Dunning, Elmer Jurkat, James McMillan, Ward Creswell and Floyd Bates, all on profession of faith. Three adults were added by certificate; Mrs. Lawson Whitmer, and Mr. and Mrs. Alva Smith.

ALEXANDER—Mrs. Caroline Alexander, whose maiden name was Caroline Wilhelmina Stahl, was born Sept. 27, 1841, at Wittenberg, Germany, and died at Cedarville, Ohio, Dec. 14, 1916. On Jan. 5, 1860, she was married to Mr. Hugh A. Alexander, who died July 8, 1906. To them were born eleven children, all of whom but one, Walter, survive. Her children are: John, of Topeka, Kansas; Mrs. Johnson, Mrs. Rahn, Anna, Hugh, and William, of Yellow Springs, Ohio; Jacob, of Knowles,

Oklahoma; Mrs. Minnie McMillan, of Cedarville; Margaret, who made her home with her mother; and Arthur, of Kansas City, Kansas. Besides these children who mourn her loss, she leaves a number of grandchildren, and one brother, John, who resides in Dayton, Ohio.

For a long time she had been in feeble health, and when she was prostrated about five weeks ago, she and her children and her devoted neighbors and friends felt that the end was not far off. But she did not dread it; rather did she eagerly await the coming of Him who was her Lord and Savior. In Him she had all confidence, for long since she had realized in her experience the blessedness of the promise, "Thou wilt keep him in perfect peace, whose mind is stayed on Thee." Mrs. Alexander was a wonderful example of what the grace of God can do for a life, and her neighbors who knew her so well can corroborate this. She believed that what came into her life was of God's ordering, and she accepted it as such. Her disposition was winsome, and she radiated the gospel of good cheer. She set a watch carefully upon her lips, and no harsh and wounding words were allowed to escape, and everybody loved her. For one so quiet and retiring, the number of her friends was noteworthy, and it is safe to say that she was one of the best-beloved women in Cedarville.

She knew the word of God, and strengthened her soul with its nourishing truths. She delighted in

prayer, and her communion with God was a great joy to her. She loved the courts of God's house, and her place was never vacant except when she was providentially hindered. She looked well upon the ways of her household, and these sons and daughters have been a great comfort to her. How oft has she thanked God for them! Surely they have often thanked God for such a mother.

Mrs. Alexander was a lover of nature, and she grew her beautiful flowers not simply to enjoy them herself, but to give them to others that they might share her joy.

She was a true mother in Israel, rejoicing in the welfare of Christ's Kingdom, loyal in all her relations to the church, and an ideal mother and neighbor and friend. She was confirmed in the Lutheran Church. She came to America at the age of fifteen and joined the Presbyterian church at Clifton, Ohio; and when she removed to Cedarville, she transferred her membership to the Reformed Presbyterian church.

The funeral services were held Saturday, Dec. 16, conducted by her pastor, Dr. Chesnut.

"To him that overcometh will I grant to sit with me on my throne, even as I also overcame and am set down with my Father on His throne." "Be thou faithful unto death, and I will give thee the crown of life."

THIRD CHURCH, PHILADELPHIA.

The Ladies' Aid Society of the

Third Church celebrated the 29th anniversary of their organization on Thursday evening, Dec. 7th, and had a very pleasant time. The meeting was opened by singing the 23rd Psalm and prayer by the pastor. There was music on the piano and on the violin, but of a more modern date than the "Cincinnati Hornpipe" or "Highland Mary," which the writer loved in his younger days.

Mr. Wm. J. Morrison was called on to make a speech, and after complimenting the ladies for their efficiency in the work that they had accomplished in the past 29 years, he called for the tallest man in the audience to come forward and measure stature with him; whereupon the Rev. Mr. Whyte accepted the challenge and stepped up to the platform. There did not appear to be much difference in latitude but the longitude was about 180 degrees. The speaker gave an anecdote of a poor minister who had faith in his head, doubt in his heart, and unbelief in his pocket without money on Sabbath; so by borrowing ten dollars on Saturday he broke the ligament that existed between these evils until Monday, when he paid it back.

Mr. Morrison then presented Mr. Whyte with a pocket-book containing upwards of \$143; not that he might preach better, for he has always given good sermons, but as a token of the appreciation and esteem in which he is held by a united people.

The pastor was taken by surprise, but responded very thankfully, and

told us a few live stories which caused much laughter. He expressed his gratitude in the kindest manner, and I believe that he felt much happier than the Apostle Paul when on his journey to Rome he sighted Appii Forum and the Three Taverns, for on the following Sabbath he preached on the "Stone of Help" which Samuel set up and called Ebenezer, saying "Hitherto hath the Lord helped us."

The ladies served cake and ice cream, and the precentor led in singing the 133d Psalm, as reverently as if it has been a meeting of presbytery, and all went to their homes feeling that they had spent an enjoyable evening.

REPUBLICAN CITY CONGREGATION, CLAY CENTER, KANSAS.

The members of the Republican City congregation met yesterday (Nov. 28) with Rev. and Mrs. L. A. Benson at the parsonage to celebrate the twelfth anniversary of Rev. Benson's pastorate, and all spent a very enjoyable afternoon. Nearly every lady in the congregation brot a yellow-legged chicken, because they knew that preachers are strong on anything like that.

Rev. Benson has been with his church twelve years, and has endeared himself not only to every member but to the whole community. The congregation is small and is not able to pay him half the salary that his services deserve. He is a man that could command twice the salary that he gets, but he likes the members and

(Continued on page 9)

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F. A. JURKAT, Editor and Publisher.

Rev. W. R. McCHESNEY, Ph. D., D. D., Associate Editor.

Any subscriber who fails to receive his paper by the tenth of the month will please notify the publisher and another copy will be forwarded immediately.

VOL. XLX JANUARY, 1917 NO. 1.

EDITORIAL

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Another new year has come and New Year's resolutions are in order. The old year with its mistakes and failures is beyond recall. The new year lies before us, to make or to mar. Is there any reason why it should not be a success, barring our physical weakness? There are many things that we resolved to do last year and did not get done. We know why they were not accomplished. Let us do differently in the coming year.

The Christian has especial reasons for wishing to do better. He is working toward a heavenly home and he wants to prepare himself properly here for its full enjoyment. What-

ever portion of our Father's business that we leave undone or poorly done will be counted up against us, and even if pardoned by Almighty Grace, will still leave us with some regrets.

The world needs conversion, both at home and abroad. How much are we doing to bring about the universal kingdom of Christ?

The world needs education. How much are we doing to drive away the darkness of ignorance? Are we even doing what we ought to dispel our own ignorance? Let us try to read the Bible thru this year and master its contents.

As Reformed Presbyterians, do we know what we are living for? If not, let us find out. If we already know, let us act, up to the fullest extent of our knowledge and ability.

FRIENDS OF CEDARVILLE COLLEGE AND THEIR CONTRIBUTIONS.

Since the last report the following sums have been received:

Cedarville congregation	\$49.27
Sparta Mission Band	4.00
Darlington L. M. S.	25.00
James Adam, New York City..	100.00
And for the Endowment Fund:	
John R. Lyons Estate.....	200.00
Dr. J. W. Dixon, Cedarville,	
Ohio	10.00

(Continued from page 8)
they like him; and to show their appreciation of his loyalty to the congregation and to Reformed Presbyterian principles, they decided to present him with a new Ford touring car; and a gratifying feature of the effort was that not one member who was solicited refused to donate. If the congregation had been larger, they would have given him an automobile.

Joe Chesnut made the presentation speech, and Mr. and Mrs. Benson responded in a few well-chosen words. The whole affair was a complete surprise to Mr. and Mrs. Benson.—The Dispatch-Republican, Clay Center, Kansas.

COULTERVILLE, ILLINOIS.

Mrs. John Peel had improved and for a few weeks was able to enjoy short calls from her many friends, but she has taken a relapse, and at the present writing is lying very low.

Mrs. J. S. Steuart has been confined to her home for several weeks with a severe attack of rheumatism.

At the monthly meeting of session on Dec. 4th, Mr. Albert Noble was received by certificate into the membership of our congregation. This makes a total of seventeen new members received since Rev. Creswell came to us as our pastor in June.

Rev. Robert Hunter, D. D., of Philadelphia, came out from St. Louis Saturday night and preached for us on Sabbath morning (Dec. 10th). He returned to St. Louis Monday morning and came out again Tuesday aft-

ernoon, after which he made short visits in many homes until Thursday evening, when he left for Cincinnati. It is thirty-five years since Rev. Hunter left us, because the family physician advised the change for the benefit of his wife's failing health. But few of those who bore the burden and heat of the day with him are here now, and very few of those were able to attend the services Sabbath morning. Those few he recognized, and those who were young men and women kept him guessing a little, while those of us who were girls and boys kept him guessing quite a while. To us he was the same Mr. Hunter, excepting the gray hair. Indeed he has changed so little that our pastor very tactfully singled him out in the Council by comparing him with a picture which he had seen of Dr. Hunter in one of our homes and which had been taken over forty years ago. The church was well filled at the morning service by not only our own people, but by many from other congregations, towns, and communities. He preached to a large and appreciative audience at the Union service in the U. P. church on Sabbath evening, and on Thursday afternoon preached the ordination sermon, after which Mr. Leonard Robb and Mr. Al Fullerton were ordained to be ruling elders in our congregation. Both these young men come from families whose parents and grandparents have been zealous in the work of the Master, and faithful in service in this congregation; and our prayer on their behalf

is that our Heavenly Father will strengthen and lead them in the work to which they have been called, and that we will all support and uphold them in their leadership. It was interesting to Dr. Hunter to take part in the ordination of the grandchildren of those who were among his strongest helpers.

NOTES ON THE INTERNATIONAL SABBATH SCHOOL LESSON.

Prof. W. R. McChesney, Ph. D., D. D.

LESSON FOR JANUARY 7, 1917.

Jesus, the Life and Light of Men.

John 1:1-14.

Golden Text—"In Him was life; and the life was the light of men." John 1:4.

Psalms—1, 16, 34, 103.

Introduction—We shall study the Gospel of John the first half of the year. It will be well to read the book thru. It has five natural divisions: I. Foreword; 1:1-18. II. The Exhibition of Christ's Glory in Life and Power, 1:19-12:36. III. John's Reflection and Review of Christ's Teaching, 12:36-50. IV. The Exhibition of Christ's Glory in Suffering and Death, chapters 13-20. V. The Conclusion, chapter 21.

1. Our Lord Jesus Christ is eternal, the revelation of God, equal with God, and is God.

2. He is co-eternal with God.

3. He is the medium thru whom all created things were brot into existence, and everything is as it is be-

cause of Him.

4. He is life and the source of all life, whether it be temporal or eternal, physical or psychical, material or spiritual, mental or moral. His life is the basis of all light, mental, moral, religious, and spiritual.

5. His light shines continually and where it is needed, into darkened minds and hearts and benighted communities; but primarily among the sin-darkened Jews, who did not understand the truth and teachings of Christ.

6. Christ employs human agents, men, manly men, like John the Baptist. Such men are ordained and sent of God. Can you write after your name, "Sent of God?"

7. John's mission was to tell others of Christ, the light to the end, and in such a way that they should be led to accept Christ.

8. John was not the Light, and never claimed to be, but rather denied that he was. No man can take Christ's place as teacher or in any other of His aspects.

9. Christ shows himself to be the true light, because He can give all needed instruction to everyone.

10. Christ was not known by the world, tho He was in it, and tho it was made thru Him as a medium. In spiritual truth the world is slow to understand.

11. Christ came to His own possessions, to all that He had made; and His own people, the Jews, did not know, did not welcome, did not take Him as their Lord and Savior.

12. Individuals here and there among the Jews, together with many Gentiles, did take Christ as King and Savior, and are doing so today. To all these he gave adoption into God's family, even to everyone who humbly and sincerely takes Him as King and Savior.

13. All such are regenerated by the Holy Spirit. The whole Trinity co-operate to save us: Christ gives us the opportunity to receive and believe in Him; God the Father adopts us as His children upon our accepting Christ; and the Holy Spirit gives us birth into the family and household of God.

14. Christ became incarnate, flesh; put on our bone, blood, and flesh; and lived and walked and taught among us. The apostles beheld His glory, a glory that in its every aspect revealed Christ as the Son of God, and full of loving favors for men and the embodiment of truth to guide us out of sin into salvation.

LESSON FOR JANUARY 14, 1917.

John the Baptist and Jesus. John 1:19, 23-34.

Golden Text—"Behold the Lamb of God, that taketh away the sin of the world." John 1:29.

Psalm—2, 8, 40, 145.

Introduction—The relationship between Jesus and John was personal, close, pure and true. They furnish a splendid example of what ought to be the relationship between Christ and every minister of the gospel, aye,

every follower of our Lord.

19. John's record is one not to be ashamed of. He was tried and true. One who could draw the staid priests and Levites of Jerusalem to him was no ordinary preacher.

23. They wondered who John was. His reply is, "Just a voice, but a voice shouting most earnestly, and yet in a wilderness of spiritual conditions." His message was, "The King is coming, make His approach straight, smooth, and even. Get ready for Him." And he based his preaching on the word of God.

24. Pharisees were sent to John because they were supposed to be expert critics or judges.

25. These Pharisees were full of questions. They could not realize that anyone but themselves had the right to introduce innovations or use rites in religious services.

26. John told them that his baptism was only a symbol, a foretoken of the Christ who was present among them, and whom they did not recognize.

27. John declares in the same word his own inferiority and Christ's supreme superiority.

28. There could be no mistake about John's baptism and about his preaching, for the place is pointed out.

29. John knew Jesus not only as a man but as the Son of God and the sacrifice for sin.

30. John refers to the coming of Christ in the flesh and to his eternal existence.

31. John means that he had not had long personal acquaintance with Jesus. Nevertheless he had been baptizing to foretoken Christ's coming.

32. At the baptism of Jesus, John had seen the visible symbol of the Holy Spirit descending from heaven and remaining with Jesus.

33. This sign served as an introduction of Jesus to John.

34. When John saw, he believed; and was faithful in preaching Christ as the Son of God.

LESSON FOR JANUARY 21, 1917.

First Disciples of the Lord Jesus.

John 1:35-49.

Golden Text—"Jesus saith unto him, Follow Me." John 1:43.

Psalms—23, 36, 45, 84.

Introduction—Personal work for Jesus Christ has obtained the best results in all ages of the church. We have been saved to tell others and to bring them to Jesus. Whom have you brot to Him?

35. John and his disciples were about the Master's business every day.

36. John both saw and preacht Christ as the Savior of mankind.

37. A true preacher of Christ leads his people to obey Christ.

38. Jesus takes notice of all who approach Him. He tests them, that they may know themselves in their attitude toward His. Genuine Christians seek to know where Jesus is.

39. The only way to find Jesus is to go where he is. Each one of us must see for himself. It is good to

keep in Christ's presence.

40. Andrew, the quiet, sincere, personal worker; and Simon Peter, the impetuous, determined, but no less sincere follower of Christ.

41. Go after the unsaved among your relatives. Truthfully present Jesus Christ by both word and life to them.

42. Bring your relatives to Christ. Jesus will reveal to them their character as it is, and as it will become by following Him.

43. Philip was a Galilean too. Place and condition do not count, but the grace and power of God.

44. Perhaps Andrew and Peter directed Christ to Philip. We can take Christ to others.

45. These disciples became personal workers as soon as they came to Jesus. Do you suppose that so many professed Christians are not personal workers because they have not been to Jesus?

46. Some people want to argue with you when you approach them about coming to Christ. Insist on their trying Christ before they decide to reject Him.

47. Jesus knows and reveals men to themselves.

48. Nathanael proved that he was guileless by the question that he asked. Jesus had seen him at prayer.

49. Nathanael recognized Jesus as the Son of God and the King of Israel. All who pray in sincerity and truth know Christ as Nathanael did, or will sooner or later learn to know Him so.

LESSON FOR JANUARY 28, 1917.

Reverence of Jesus for His Father's House. John 2:13-22.

Golden Text—"My house shall be called a house of prayer." Matt. 21:13.

Psalms—15, 24, 122, 150.

Introduction—From boyhood Jesus showed reverence for God's house. Religious training in youth continues thruout life.

13. Jesus observed the feasts of the Jews, and especially the Passover as typifying Himself the great Passover. Do you ever miss without a reason any of the ordinances of God's house?

14. Then as now, there were things in God's house that ought not to be there. Men and women who use religion as a means to make money are in the church.

15. The King and Head of the Church does not want in His Church and will not allow to remain in it, any who use it as a means to advance their worldly interests.

16. The church was never intended to be a tool to commerce. Religion for worldly advantage is abominable and must be abolished.

17. When we recall our Lord's sacrifice, suffering, and untiring interest in the Church, we ought to keep pure ourselves and do all in our power to keep the Church pure for His sake.

18. Some people are sign-mongers. They seek a sign for everything. The worst sign-worshipers are they who think that they own the church and

that no one else has a say in its work and worship until he has given some sign of his ability and authority.

19. For a sign, Jesus referred them to His death and resurrection. To this day they are the signs by which He conquers and reigns.

20. No one is so blind as he who will not see. Get your heart in the church-building instead of the Christ, and you will fail to comprehend the plainest teachings of your Lord.

21. The best temple is the human body. If God does not dwell in our bodies, we shall not find Him elsewhere.

22. The disciples had good memories. They not only remembered what Christ said, but it led them to believe the Scripture and the word of Christ. Some profess Christians have short memories.

LESSON FOR FEBRUARY 4, 1917.

Jesus the Savior of the World.
John 3:1-21.

Golden Text—John 3:16.

Introduction—Note in studying this gospel, how much time and attention Jesus gives the individuals. Personal work is the best.

1. A Pharisee, a ruler of the Jews; but a man, a prince. It is possible even to hold position among an exclusive set and be a man among men.

2. He came by night. Was he too busy, or too timid, or was Christ too busy, so that Nicodemus came by night? Well, thank God he came. Nicodemus recognized that Christ was

from God and had God with Him, but he did not know Christ yet as God. He came to know more of Jesus. He was a sincere seeker.

3. Jesus told Nicodemus bluntly that he and likewise the Pharisees whom he represented needed regeneration. Belonging to church, good training, Bible studying, giving to the church, working in the church—all are good; but none nor all of them will save one. One must be a new creature in Christ.

4. Nicodemus knew nothing, either intellectually or experimentally, about regeneration. There are, alas, too many profest Christians like him in that respect.

5. Jesus did not give up the attempt to show Nicodemus the truth. Neither did he explain it away, but reiterated it and expanded it.

6. He also contrasted regenerated with the natural birth.

7-8. He assured Nicodemus that regeneration was more to be marveled at than natural things; and yet we believe what we see and feel; for instance, about the wind; and so should we believe when we see and feel the influences and power of the Holy Spirit in regeneration.

9. Still Nicodemus was confused.

10. Jesus showed him that he was unfit to be a teacher in Israel if he did not understand the principle and fact of regeneration, for the Old Testament taught it.

11-13—Jesus confirmed His own teaching by His own knowledge and experience, and showed Nicodemus

that the Jews rejected Him, and that was the real reason why they could not comprehend the truth when it was presented to them. Furthermore, He insisted that it was absurd for them, who refused to believe the plain practical earthly truths of religion, to seek to know of heavenly truths. He insisted that He alone could reveal heavenly truths, because He only had been there, and He only came down from heaven.

14, 15. Then He drew the familiar illustration, so dear to every Jew, from the history of Moses, and applied it to His own atonement, the only provision of God to cure the sting of Satan, take away sin, and give eternal life; but upon the condition that there must be belief in Christ as the sacrifice for sin and the way to eternal life.

16, 17. The cause of Christ's sacrifice is the boundless love of God for the world; and the effect is that it furnishes salvation to anyone who will believe in Christ. Because God sent Christ not to condemn but to save the world.

18. They who believe are without condemnation. They do not believe are now under condemnation, because they have not accepted the only way provided to save them.

19. Their condemnation rests in the fact that tho the way is made plain, they reject it thru their love for sin.

20. All who love sin will not come to the Christ. How sad to choose sin with its consequences and reject Christ with His rich provisions!

21. Sincere people everywhere come to Christ and delight to show forth His grace and power in their lives.

NOTES ON THE CHRISTIAN ENDEAVOR TOPICS

C. E. TOPIC FOR JANUARY 7, 1917.

Are You Evading Moral Issues?
Matt. 12:22-30.

Inevitably this topic suggests William Jennings Bryan and his effort to make the Democratic Party take up the Prohibition Question as the paramount issue in the presidential campaign of 1920. Whether we like it or not, our religion is so bound up with politics that we cannot discuss government without asking ourselves the question or having some kind friend artlessly ask us whether such and such a political position is right or wrong morally. The politicians have been dodging the liquor question for the last forty years, but like Banquo's ghost or the Slavery Question in the fifties, it will not down. We hope that there is no Christian Endeavorer in all this broad land who finds himself in doubt as to which side he should take on this all important question. Some church members try to excuse themselves on the ground that the Christian religion is concerned chiefly with principles, and does not require a man to come right out on a concrete

application. Of what good is the possession of a complete set of principles, if we cannot apply them to specific instances? As well might a blacksmith say that his possession of a complete set of tools excused himself from the concrete task of shoeing a horse.

The same argument applies to dancing, card playing, and theater-going. What harm is there in them? But what good is there in them? "He that is not with Me is against Me."

C. E. TOPIC FOR JAN. 14, 1917.

Ought. Psalm 50:1-15.

"Ought" is the past tense of the word "Owe". What we owe to God we ought to pay. "The earth and its dwellers belong to the Lord," We are not our own, and we have no absolute title to our property. God has intrusted us with the freedom of our wills, and with a certain amount of material possessions. He is not asking too much when we should expect no wages.

We should not try to see how little work we can do for God and consider our duty done. We should not read a chapter of the Bible thru in five minutes and then lay the book out of sight and out of mind for twenty-four hours. David meditated on God's Word all the day. The faithful clerk does not try to see how little he can do for his employer, but how much, and it is he who gets the promotion when promotions are made.

The man who hid his talent in the earth thought that he was secure because he did no wrong. But just as surely he did nothing right. He was a loafer, and there are more people arrested for vagrancy than for any other crime.

Dr. Joseph Cook has a sermon on "Ought" that it would pay anyone to read. He brings out the facts in striking fashion. He who can overcome his arguments must be a wonder indeed.

C. E. TOPIC FOR JAN. 21, 1917.

Seeing the Good in Others. Phil. 2:1-11.

It is easy to criticise. Finding the good where others see only evil is quite a talent. The world is made up of imperfect people; so that if anyone starts telling you of somebody else's faults, just stop him and tell him that you knew that already, because "All have sinned and come short of the glory of God." Ruskin, in his "Ethics of the Dust," tells us of the treasures to be found in a handful of mud picked up on a factory road.

We can do a great deal of good in the world by individual effort, but we can do still more by working in co-operation with others. These others are all imperfect men. We must look for good qualities in others if we are bent merely on such a simple task as finding the right material for an office boy. How much more then, when we are searching for co-laborers in the vineyard of the Mas-

ter?

What would you look for if you were hunting for a worthy servant of God? Humility and sincerity first suggest themselves. We know that we do not want hypocrites for such work. We want industrious people. The various parables of the servants prove that the Lord has no use for lazy people.

If you see a person doing a good work and doing it well, commend him. It will encourage him to do still better, and it will keep you from falling into the criticising habit. Criticism is a good thing, but it should be used only to make men more efficient, and not for the purpose of making fun of a worker.

C. E. TOPIC FOR JAN. 28, 1917.

Fruits of the Christian Endeavor Tree.
Rev. 22:1-5.

Since the first Christian Endeavor Society was organized thirty-five years ago, many of those who at one time or another took the pledge have finished their work and past over to the other side. They now understand the full meaning of the Book of Revelation, but their enjoyment is proportionate to the efforts that they made to put forth fruit here upon earth.

Perhaps the committee who selected the topics had something in mind when they chose among others the verse that speaks of the tree that bears twelve manner of fruits and yields its fruit every month. Were

they thinking of the monthly consecration meeting, and the monthly promises made by the members? If so, are we living up to the description, and are we bringing forth fruit every month to feed a hungry world?

There are some Christian Endeavorers who never do anything but warm chairs, but the worst feature of it is that they warm them for themselves. If they only had the grace to hand the warmed chair over to a really active member, they would at least gain the merit of generosity. The pledge calls for some part to be taken by each member at the meeting, aside from singing. Some fulfil this part of the pledge by announcing a psalm, which is even less work than singing. A member who cannot pray has no business at a prayer meeting, unless he has been specially invited there to be prayed for. Let us see if we cannot bring forth a few fruits, and not confine ourselves to mere leaves.

C. E. TOPIC FOR FEB. 4, 1917.

Visions and Tasks, Joel 2:28, 29; Chron. 34:1-7.

Josiah died at the age of thirty-nine, but he had made a name for himself that will last while the world stands. Moses was forty years old before he left the court of Pharaoh

and became a shepherd in the wilderness. Another period of forty years was to lapse before he had the vision of his life's work. Josiah became a seeker after God at fifteen, and at nineteen he began to purge Jerusalem of idols and other places of iniquity. Not content with overthrowing the implements of sin, he ground them to powder.

Jerusalem is our town, wherever we are. If you know of any place or institution in town that God would not approve of, overthrow it and grind it to powder. You do not have to be a full-grown man to do so. Josiah did it at the age of nineteen. Sin has a thousand forms in different ages of the world, but it is always sin.

Josiah did not have to sow any wild oats. He had a good chance, being left fatherless at an early age; and at any rate, a king can regulate his personal conduct pretty much as he pleases. It is not recorded that he ever regretted that he had not searched the depths of iniquity.

If we know what to do and do not do it, there is a judgement awaiting us. Our consciences will accuse us in later life that we have wasted our opportunities. And there remains another fearful expectation of judgement which shall devour the adversaries.



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